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The Scriptural Teaching respecting the Holy Spirit.

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THE Christian student of the Scriptures needs a defined doctrine of the Holy Spirit, or at least a clear recognition of the elements of the doctrine which are to be found in the Scriptures. Such a doctrine is essential to his conception of Inspiration, to his confidence in the proper development of the Canon, to an acceptance of the presence of God in the religious life depicted in the Scriptures, and to his very hope of gaining a true conception of the meaning of Scripture. Such needs are an imperative call for all biblical students to give the subject more attention than our literature evidences.

The subject faces us in the Gospels as the outcome of the conceptions developed in the Old Testament literature, and slightly modified in the intervening period. In general, we may sketch the outcome of the Old Testament ideas in harmony with the results presented by Kleinert (*Jahrbücher für deutsche Theologie* xii. 1 ff.), and by Professor Warfield in the *Presbyterian and Reformed Review* for October, 1895; namely, under the phrase Spirit of God, or Spirit of Yahwe, three different concepts are expressed in the Old Testament.

1. There is one class of passages in which the Spirit of God is regarded as a divine energy which is the principle of order (Gen. i. 2) and organization, as opposed to chaotic matter; also of life as opposed to lifeless matter (Job xxvii. 3, xxxiii. 4; Ps. civ. 29), of reason, intelligence, as opposed to irrational organisms (Job xxxii. 8), the principle of character, of righteousness as opposed to unmoral or immoral being (Gen. vi. 3; this passage I feel constrained on exegetical grounds to translate as does Dillmann). Thus the phrase Spirit of God expresses the principle of order, life, intelligence or character, which moves or impels inert matter or mind. It imparts the so-called natural powers to matter and mind and maintains them.

It is different from matter or mind, yet penetrates and vivifies them. Its natural result is order, life, intelligence, and in persons, righteous character. Its operation is equivalent to what we call the result of the laws of nature. It may be named the Cosmic Spirit.

2. By implication the Old Testament distinctly teaches that to these natural powers may be superadded gifts of God's Spirit, *i.e.* gifts from the same source, and an examination shows that these are always in the interest of God's kingdom, *i.e.* with a redemptive purpose. It is contrasted with the ordinary powers possessed by man, as Zech. iv. 6 and Is. xxxi. 3, where the idea of pure divine energy is conveyed by the expression. It may add to the physical powers of men (Jud. xiv. 6, 19, xv. 14) or to their mental power (Gen. xli. 38), equipping them for service in the theocracy (Num. xi. 17, 25, 26, 29, xxvii. 18), often energizing the will (Jud. iii. 10, xi. 29, vi. 34, xiii. 25; 1 S. x. 6, 10, xi. 6, xix. 20, 23, xvi. 13, 14; Ez. xi. 5; 1 Chron. xii. 18; 2 Chron. xv. 1, xx. 14, xxiv. 20). This may most properly be called the Charismatic Spirit (1 Cor. xii. 4), which was given as a qualification for service.

Further, this superadded gift of God was also for the purpose of assisting in the attainment of righteous or holy character, hence in Ps. li. 13 it is the Holy Spirit of God. Similar is the reference in Neh. ix. 20; Prov. i. 23(?); Ez. xi. 19, xxxvi. 27, xxxvii. 14, xxxix. 29. Here it might properly be called the Charismatic Spirit for character. The charisms of service and character were not always commensurate. In the description of the equipment of the Messiah (Is. xi. 2) the twofold purpose of the charism is well indicated, in the combination of knowledge, service, and character. It is this Charismatic Spirit which is promised as a general gift in the Messianic time (Joel iii. 1, 2), and in the new covenant of Jeremiah (Jer. xxxi. 31-34), with its universal knowledge of God, which is also in Is. liv. 13, and its principle declared in Is. lix. 21. But for the universal attention given to the Messianic king, probably the more devout part of Israel would have recognized this as the most noteworthy feature of Messianic prophecy.

The result of the characteristics of the charismatic gift for service now of especial note are : —

a. It was a gift by measure :

(1) It did not presuppose perfect holiness, *e.g.* Gideon, Samson, David.

(2) It did not secure against human weaknesses, *e.g.* cowardice in the cases of Elijah and Jeremiah.

(3) It did not qualify a man at every moment to speak the mind of God, *e.g.* Nathan.

(4) 'It did not enable a man to understand all things belonging to what he was doing or saying, especially as to future times (Dan. xii. 4, 9, 10, 13).

b. On the other hand, in some mode God convinced the receiver that the mind of God was imparted to him, or that he was doing the will of God, and was to some degree in intelligent co-operation with God.

If named from the full range of its uses, this might be called the Redemptive Spirit.

3. The third conception is personal in its nature. The word "spirit" was sometimes used of man to express his personal nature, not only life, not only some faculty, but also his personal being (Num. xvi. 22, xxvii. 16) ; so the word is used to express the divine affection (Is. lxiii. 10), also God's infinite wisdom (Is. xl. 13 ; Ps. cxxxix. 7), and the seat of the divine character (Is. lxiii. 10, 11) ; and it also expresses the centre of personal being and action (2 S. xxiii. 2 ; Ps. cxliii. 10 ; Is. lxiii. 10, 14), and is contrasted with man as a personal being. It might well be called the Personal Spirit.

Thus the conception is that of the personal nature of God himself, inseparable from him, indivisible in itself, and the principle of intelligence, feeling, and will in him. It can neither be divided nor imparted as in the first two uses. In short, it seems to be the immanent reason and moral character of God, immanent in himself, while the two former uses give it as God immanent in created being.

The teachings of the Old Testament could not have been unmodified in the thinking of the centuries which intervened between Malachi and John the Baptist. What this modification was is largely a matter of inference. We may infer that there was a tendency to neglect the conception of the Cosmic Spirit, and to think more in the direction of the personified spirit of God (Is. lxiii. 10, 14), the Spirit who, because good, led men in a right way (Ps. cxliii. 10) as a distinct person.

I. At the outset we are met by the question whether there are references to the Cosmic Spirit in the New Testament. When the sphere of the activity of the Cosmic Spirit is considered, it might be thought that it is mentioned in those passages which refer to the conception of Jesus (Matt. i. 18, 20 ; Lk. i. 35), of Isaac (Gal. iv. 29), and the consummation of the resurrection of believers (Rom. viii. 11).

Careful thought, it seems to me, must lead us to consider these as references to the operations of the Charismatic Spirit in the sphere of the physical life, and akin to the operations of the Spirit of holiness of Ps. li. 13 in the spiritual life, creative in energy. In Rom. viii. 11 the reference to the resurrection of Jesus Christ might be regarded as simply an illustration of the Cosmic Spirit. The normal relation of the Spirit to the physical life and to matter was such that in the maintenance of this relation by the Spirit Jesus Christ rose from the dead in as natural a manner as he performed any physical act. The speculation is tempting; but we are rather to connect this operation of the Holy Spirit with the Charismatic Spirit, which was the qualification of Jesus Christ for his entire work, making this the final act of the redemptive work which Christ performed on behalf of the race. In this passage we have brought to us the conception that the entire man, body as well as spirit, is to be redeemed, thus showing the real purport of the Old Testament prophecies of temporal blessing to be the removal of all evil, physical as well as spiritual, from the life of God's people.

The references to Sarah (Gal. iv. 29) and to Mary (Matt. i. 18, 20; Lk. i. 35) relate to events in the physical world, which were additions to any natural powers of either Sarah or Mary and were for the service of the kingdom.

II. The work of the Charismatic Spirit.

This work occupies by far the largest share of the attention of the New Testament writers. The more striking phenomena should first be noted. This is partly for logical reasons, and partly because the external, the physical, precedes the inward and spiritual in attracting attention.

1. The charisms of service. The operations of the Spirit, producing visible results or giving men special qualifications for the service of the redemptive kingdom.

(1) As the author of revelation or of Scripture, the authoritative utterances of the Old Testament are attributed to his influence or agency (Matt. xxii. 43; Mk. xii. 36; Acts i. 16, xxviii. 25; Heb. ix. 8, x. 15). Of especial interest is 1 Pet. i. 11, 12, where Peter ascribes the authoritative utterances of the New Testament preachers to the Holy Spirit, as he did those of the Old Testament. Of like import is 1 Cor. vii. 40, where Paul claims that in his judgment he has received a revelation. This was not a revelation intuitively perceived to be such, but the judgment of Paul was that the certainty of his conviction

on the subject under discussion was the work of the Holy Spirit. In this his experience was doubtless similar to that of those Christians of the present time who have tried through prayer and obedience to the known requirements of God to keep their souls so open to divine influences that, after years of Christian service, they infer that they have been led by the Holy Spirit, and the force of their inference amounts to a mighty conviction. The implication of these words, taken in connection with Gal. i. 11, 12, is that there were revelations intuitively known to be such ; of this nature perhaps are those mentioned in Acts xx. 23, xxi. 4, 11 ; 1 Ti. iv. 1. To the Spirit also is attributed the authorship of the messages to the seven churches (Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22). The general meaning of Rev. xiv. 13, xix. 10, is the same. In Lk. ii. 26 the Holy Spirit is named as the author of specific revelations.

(2) As the agent for the establishment of the kingdom, the Holy Spirit is the author of what are technically termed charisms, namely, those gifts which were superadded to all natural powers, and were especially for the well-being of the church and the development of its spiritual life.

In general, see Lk. i. 15, 17, ii. 25 ; Jn. vii. 39, xiv. 17, 26, xvi. 7-15, xx. 22, 23 ; Acts i. 5, 8 (cf. Lk. ix. 55, xxiv. 49) ; Jn. ii. 17, 18, 33, 38, ix. 17 ; 2 Tim. i. 14 ; Rev. xxii. 17. This presence of the Holy Spirit with believers was so universal that without it a person was declared to be not qualified for Christian work (Jud. 19), for workers were set apart to service through his anointing.

By the presence of this Spirit workers were moved to perform specific acts or labors (Lk. i. 67, ii. 27 ; Acts ii. 4, iv. 8, vii. 55, xiii. 9). The importance and significance of these charisms is brought to notice in the narratives respecting the Samaritans (Acts viii. 15, 17, 18), the Cornelian household (Acts x. 44, 45, 47, xi. 15, xv. 8), and the disciples at Ephesus (Acts xix. 2, 6). These were not so much the gifts for special work as gifts which belonged to them because they were believers.

The classic passage on the subject is in 1 Cor. xii. Apparently some of the charisms had a degree of likeness to the frenzies of the heathen priests or soothsayers. The ecstatic condition under the old Covenant sometimes certainly bore such a resemblance. The person who had come under the influence of Christianity and had been truly converted often lacked that sobriety of mind, or maturity of judgment, needed to distinguish the new Christianity from the old heathenism in this respect. The following points of discrimination

have been made between the operations of the Holy Spirit and whatever resembled them in heathenism: (1) The objects to which they severally led differed, as idols differ from Jesus Christ; (2) The heathen were led away captive at the will of evil spirits, whereas Christians are led rationally and morally by the Spirit of God; (3) They also differed as to the testimony respecting Jesus Christ; nothing derogatory to him, to his nature, or position can come from the Holy Spirit, and every positive conviction that Jesus is Lord is the result of the operation of the Holy Spirit. Here, as in the Old Testament, is a recognition that the charism for work and that for character were not commensurate. In short, the gifts and graces of the Spirit are not equally present. Here is an implication, however, that they need to coexist. Though we are not here discussing the classification of charisms in this chapter, we must express our high appreciation of that given in Meyer on 1 Cor. xii. 6-8, 28.

In 1 Cor. xii. 7-13 the charisms are referred to the Holy Spirit as their author, and in Rom. xii. 6 it is intimated that he bestows them upon those whom he has qualified through his sanctifying agency. The charism here mentioned is prophecy, which consisted in the intelligent and persuasive expression of what the Holy Spirit communicated to the speaker for the instruction and sanctification of Christians. This charism of prophecy was one which might be despised (1 Thes. v. 19, 20) either in its form of utterance, or more probably in its contents. In Gal. iii. 5 the charism of miraculous powers manifested in the apostolic church was attributed to the Holy Spirit.

As has been said, it was the object of the activities of the Holy Spirit to exalt Jesus Christ as Lord; he directed all to this end by his natural energies, and when these failed, by those which were supernatural. That the mission of the Holy Spirit was to render operative the truths of the gospel is to be seen from the fact that his mission concerned not himself, but Jesus Christ; that he was sent in the name of Jesus Christ (Jn. xiv. 26); that he was to witness of Jesus (Jn. xv. 26); that he was to bring to remembrance the things that Jesus had said (Jn. xiv. 26); that he was sent as a representative of Jesus Christ (Jn. xvi. 7, 14, 15); that in his convicting the world of sin, the sin had reference to Jesus Christ (Jn. xvi. 9); and that it was his office to glorify Jesus Christ by taking the things concerning Christ and declaring them to the disciples (Jn. xvi. 14).

Now, the convicting the world of sin, of righteousness, and of the judgment to come, is closely connected with the charism of effective

utterance promised and given to the early Christian teachers. In fact, the charismatic impartation to these teachers passes by imperceptible gradations to the work on the minds of the hearers, witnessing to the truth of the message, or in convincing the world of sin, righteousness, and judgment.

In 1 Thes. i. 5 ; Rom. xv. 19 the power with which the Gospel was preached by Paul could be accounted for only by the presence of the Holy Spirit qualifying the apostle for his work. This power and general equipment is clearly taught in 1 Cor. ii. 4, 12-14. Paul also claims (2 Cor. vi. 4-6) that his ministry and that of his fellow-workers is evidenced to be in the Holy Spirit by the manifested presence and power of the Holy Spirit in their activities, which could be none other than the Holy Spirit's. This evidence is analogous to that of the Holy Spirit's proving his sanctifying presence in the human life. In his personal convictions Paul was saved from self-deception by the Holy Spirit (Rom. ix. 1). The boldness with which Paul could minister effectively even while imprisoned was supplied by the Spirit of Christ (Phil. i. 19), and his effective utterance of truth was the Spirit's work (Eph. vi. 17).

(3) The work of the church in general had for its inspiring and unifying agent the Holy Spirit. This he did in part, and as a basis for other work, by his regenerating and sanctifying agency, a subject which will be mentioned separately ; here is to be stated the work of the Holy Spirit as the author of the activity and unity in the Christian church. The baptism of the Holy Spirit was promised to come from Jesus Christ, the Messiah (Matt. iii. 11 ; Mk. i. 8 ; Lk. iii. 16), and promised by Jesus (Lk. xi. 13). This work was the ministry of the Holy Spirit (2 Cor. iii. 3-11), and is accomplished by his dwelling in them as a temple (1 Cor. iii. 16), and as author of unity he upholds and develops the specific life of the church (Eph. iv. 3).

(a) He teaches the needs of the kingdom and the conduct appropriate to these needs. The disciples, when compelled to defend themselves before the tribunals of persecutors, are to be taught what to say (Matt. x. 19, 20 ; Lk. xii. 12 ; cf. Mk. xiii. 11 ; Lk. xxi. 15). Of similar import is the statement (Acts v. 3, 4, 9) that the attempt on the part of Ananias and Sapphira to deceive the apostles was also an attempt to deceive the Holy Spirit, and the instantaneous knowledge of the deception could have been only an immediate perception brought to pass through the agency of the Holy Spirit. Acts v. 32 also testifies to such qualification on the part of the apostles. By

the Holy Spirit was Barnabas also qualified to take the right point of view respecting the progress of the gospel among the Greeks (Acts xi. 24).

(b) The Holy Spirit also rules in the activities of the Kingdom, and impels to them (Matt. x. 19, 20; Mk. xiii. 11; Acts viii. 29, 39, x. 19, 20). From him came specific directions as to undertakings in behalf of the Kingdom (Acts xiii. 2-4, xv. 28), and he made appointments for such work.

(c) Not only did he direct and impel work, but he hindered specific activity (Acts xvi. 6, 7).

(4) Jesus as well as the servants of Jesus received his qualifications for his work, according to the promise in Is. xi. 2 (cf. Jn. iii. 34; Acts iv. 26, where he is called the Anointed).

There was at the baptism a visible symbolic manifestation of the bestowal of this gift (Matt. iii. 16; Mk. i. 10; Lk. iii. 22; Jn. i. 32, 33). The Galilean ministry of Jesus began in the power of the Spirit (Lk. iv. 14). He himself claimed the fulfilment of the Old Testament prophecies of the gift of the Holy Spirit in his own person (Is. lxi. 1 and Lk. iv. 18; Is. xlii. 1-4 and Matt. xii. 18). Through Jesus was manifested the power of the Holy Spirit in healing (Lk. v. 17; see also Peter's statement, Acts x. 38). The inner experiences of Jesus were in the Holy Spirit (Lk. x. 21). It was through the Holy Spirit that Jesus chose or commissioned his apostles (Acts i. 2). John the Baptist attributed to Jesus the possession of the Spirit, a divine gift, not by measure as in the case of others (Jn. iii. 34). It was by means of the eternal Spirit that he offered himself without spot to God (Heb. ix. 14). The work was crowned by the resurrection, with which the Spirit had a relation (Rom. viii. 11).

This general conception of the Spirit as a charism for service is more prominent in the records which come from the hand of Luke than in the writings of others. Apparently Luke was impressed with peculiar force by the gifts of the Holy Spirit, the phenomena which transcended the operations in physical nature with which he as a physician was especially conversant, or which he had especially observed in the natural life of men.

2. The charism of character or of redemption.

The Holy Spirit as a gift secures regeneration and sanctification of men. The New Testament brings this feature to our notice more fully than is done in the Old Testament. It is made more important than the charism for service. On the relation of the two see some valuable remarks by Dr. Bruce in *The Expositor* (Series iv., Vol. 9,

pp. 81 ff.). It is there suggested that the work of the Holy Spirit had at first been represented as outward and tangible, more likely to attract attention and become an object of desire as in the case of the Corinthian Christians, as well as in that of Simon Magus ; and that the irregularities occasioned in connection with these outward manifestations, and the exaggerated importance attached to them turned the thought of Paul to those manifestations of the Holy Spirit in life which should preserve the Church from these misjudgments and these errors in life.

(1) The Holy Spirit as a gift securing regeneration or the renewal of spiritual life.

This was included in the prophecy of John the Baptist (Matt. iii. 11 ; Mk. i. 8 ; Lk. iii. 16), and it is explicitly stated as an absolute essential to citizenship in the kingdom (Jn. iii. 3, 5, 6, 8). The idea is not foreign to the Synoptics, although stated in different phrase (Matt. xviii. 3 ; Mk. x. 14 ; Lk. xviii. 16), and the thought evidently made a deep and permanent impression on Peter (1 Pet. i. 23). It is in the words recorded by John that the declaration of Jesus concerning the agency of the change is preserved. The presence of the Holy Spirit in the initiation of the Christian life is recognized in Gal. iii. 2, 3, iv. 29 ; 1 Cor. vi. 11 ; 2 Cor. iii. 3 ; Rom. viii. 2, 9, xv. 16. Acts ix. 31 suggests the mode of operation.

(2) The gift of the Holy Spirit securing sanctification.

God abides in the individual believer through the Holy Spirit (1 Jn. iii. 24). In general, the Holy Spirit dwells in and rules over the souls of individual believers, sanctifying them for the Messianic kingdom, as was promised by Jesus (Lk. xi. 13). He is a gift, belonging to the members of the Messianic kingdom (Gal. iii. 14), and is the divine and ruling principle and law of the Christian life (Gal. v. 16-18, 25). He is present in all believers (Rom. viii. 4, 5, 9), and through development in life produces a holy character.

(a) The Holy Spirit gives Christians a knowledge of the truth, for he is an anointing abiding in them for this purpose (1 Jn. ii. 20, 27). The passages of especial value on this subject are those in John's Gospel recording the words of Jesus (Jn. xiv. 17, xv. 26, xvi. 13-15). The knowledge which Christian believers have of the fact of Christ's lordship is due to the Holy Spirit and to him alone (1 Cor. xii. 3), and the words of Jesus in Matt. xvi. 17 have the same significance. The knowledge which believers have of the wealth of the gospel truth comes by reason of the manifestation to them of the Spirit of wisdom and revelation (Eph. i. 17 [cf. Rom. i. 4 ; 2 Cor. iv. 13 ; 2 Tim. i. 7],

iii. 5). The Spirit living and working in the believer is the source of this knowledge (1 Jn. iii. 24).

The application and interpretation of the Messianic work of Jesus to the hearts of believers is the work of the Spirit (1 Jn. v. 6-8). Similar, in reality the same, but in a heightened degree, was the revelation of Christian truth to the early Christian believers.

(b) Christian love, hope, and joy are due to the presence and operations of the Holy Spirit. In Acts xiii. 52 he filled the hearts of the newly converted disciples in Iconium with joy; and in 1 Thes. i. 6 he is declared the agent originating Christian joy. Similar is the testimony of Eph. v. 18. The development of the Christian life to its full richness of love, joy, peace, long-suffering, benevolence, goodness, faith, meekness, and self-control are simply the fruitage of the presence of the Spirit in the Christian's life (Gal. v. 22, 23). So also (2 Cor. iv. 13) faith is represented as the characteristic of the same Spirit when dwelling in the believer. Life and peace, life in its full and rich sense, are the result of those thoughts, cares, and aims controlled by the Spirit (Rom. viii. 6, xiv. 17, xv. 13).

Christian love has the Holy Spirit for its source (Col. i. 8. Cf. 1 Cor. i. 5; 2 Cor. viii. 7; Phil. i. 9; Col. ii. 7), also the Christian's love for God (Rom. v. 5). The Christian graces are from him (Phil. ii. 1). Unity among Christians in the bond of peace comes from the same Spirit, as he secures Christian love among them (Eph. iv. 3).

All these works of the Holy Spirit are simply tokens of the presence of his sanctifying agency. All that he does for the believer apart from regeneration is to be reckoned as sanctifying work. There are other such operations yet to be enumerated.

(c) Sanctification is his specific work. Doubtless this fact is closely connected with the further fact that he is not called the Spirit of Love, but rather is the Holy Spirit. He is the efficient cause of the sanctification or growth toward holiness in man (1 Pet. i. 2; 2 Thes. ii. 13; 1 Cor. vi. 11). He is given by God for this purpose (1 Thes. iv. 8), namely, to transform the personality, and produce extraordinary capacities and gifts. These results have already been enumerated in part (Gal. v. 22, 23). By enabling us to subdue the fleshly, the selfish, nature he secures us true life (Rom. viii. 13).

He gives strength in the Christian life, that spiritual strength which belongs to the inner man (Eph. iii. 16). In especial, he gives strength for the endurance of afflictions and persecutions (1 Pet. iv. 14; 1 Thes. i. 6).

He gives fervor in prayer (1 Thes. v. 17, 19), pleading within us, raising us to higher and holier desires (Rom. viii. 26, 27; Eph. vi. 18). The Christian may so pray that the Holy Spirit is his guiding and moving power (Jude 20).

He produces within us the sense that we are the sons of God. It is true that the new birth makes us such (Jn. i. 12, 13), but the Holy Spirit by dwelling in our hearts enables us to say Abba, Father (Gal. iv. 6; Rom. viii. 14-16). The access to God as our Father is mediated through the Son, and brought about in the sphere of the Holy Spirit's influence in operating on our hearts (Eph. ii. 18).

He is the witness of the divine favor (1 Pet. iv. 14). He is the chief spring of Christian hope, the earnest or pledge of eternal life (Gal. v. 5; 2 Cor. i. 22, v. 5). He gives us the first fruits of our adoption here, a pledge of the attainment hereafter unto all that the sonship of God means (Rom. viii. 23, v. 5, xv. 13). His present indwelling in the believer is the pledge of eternal life (Eph. iv. 30). Thus the Holy Spirit is "the indubitable guarantee of the future Messianic salvation received into one's own consciousness" (Eph. i. 11-14; cf. Rom. viii. 16).

(3) The Holy Spirit consummates his work by the redemption of the body.

It is by the believer's sharing in the life of the Holy Spirit, himself the life principle in the world, that the deliverance from the power of sin and death is to be completed (Rom. viii. 11, 23).

As a conclusion of this part of the subject we may say that the Holy Spirit seems to secure what has been called a duplication of the spiritual nature of man, inasmuch as by a superadded intensity of power he causes the attainment of results which sin has made impossible for the original endowment to achieve. It is wholly in accord with this fact that some recent writers have called attention to the close and frequent association of *πνεῦμα* in the New Testament with the idea of power, with *ἐνεργεῖν* or *δύναμις* (1 Cor. xii. 11, ii. 4; Rom. i. 4, xv. 13, 19; Gal. iii. 5; Eph. iii. 16; 1 Thes. i. 5; 2 Tim. i. 7), and in Rom. viii. 11; 1 Cor. vi. 14; 2 Cor. xiii. 4, God's power seems synonymous with the Spirit (cf. 1 Cor. v. 4). Akin also is the close connection with the idea of life (as Rom. viii. 2, 6, 11, 13; 1 Cor. xv. 45; 2 Cor. iii. 6; Gal. v. 25, vi. 8); for death in Scripture is a failure to accomplish the normal destiny of the creature.

III. The Holy Spirit as personal.

It is here even more than in the teachings respecting the regenera-

tion and sanctifying of human life that the New Testament development challenges attention. Already the personal agency on the part of the Holy Spirit must have forced itself upon the attention when considering the charismata. Now the fact that he stands as a person in relations with other persons may be permitted to emerge into a significance of its own.

1. Personal activity in relation to men.

As representing a person, he stands in personal relations with men. In the absence of Christ, he more than makes good that person's presence (Jn. xvi. 7-15), and in the Christian economy he, the Holy Spirit, is as the personal God (2 Cor. iii. 3-11). As Christ is one *παράκλητος* (1 Jn. ii. 1), so the Holy Spirit is another (Jn. xiv. 16). That he is conceived as a personal representative is testified by the masculine pronouns referring to him in several passages. In Jn. xiv. 26, xv. 26, *ἐκεῖνος* is used referring to him, and it is the more noticeable because in both passages the relative *ὃ* referring to *πνεῦμα* intervenes between it and *ἐκεῖνος*. Also in Jn. xvi. 13, 14, immediately before and after *τὸ πνεῦμα* we find *ἐκεῖνος*. Again, in Jn. xvi. 7, 8, we find the masculine *παράκλητος* with *αὐτός* and *ἐκεῖνος*. Perhaps in Eph. i. 14, the relative referring to *πνεῦμα* is the masculine *ὃς*.

He is the object of personal action, is treated as a person, and has personal feelings corresponding to the treatment. He is capable of grief (Eph. iv. 30), which is an unmistakable mark of personality. In the sin of blasphemy against the Holy Spirit (Matt. xii. 31, 32; Mk. iii. 29; Lk. xii. 10), the Holy Spirit must be regarded as a personal being. Similar to this is Heb. x. 28, 29, where the Holy Spirit is represented as possibly being the object of contumely and outrage, which may be "wrought by scorn and mockery of the wondrous unfolding of that Spirit's power in the life of Christians."

There are many and varied personal activities attributed to him. In Acts xv. 28 an act of judgment is attributed to him. He witnessed beforehand concerning the sufferings of Christ, and is author of the contents of Scripture under the new covenant (1 Pet. i. 11, 12). He dwells in the believer (1 Cor. iii. 16, vi. 19; Rom. viii. 9; 2 Tim. i. 14); he justifies and sanctifies the believer (1 Cor. vi. 11), thus being agent in sanctification (as 1 Pet. i. 2; Rom. viii. 2, 5). He rules Christians (Rom. viii. 4, 14), leading them in the activities of the inner and outer life to subdue the fleshly nature, so that they become in spirit children of God, and he testifies to their sonship (Rom. viii. 14-16). He seals believers (Eph. i. 13), guaranteeing to them their heirship in the Messianic kingdom. He dwells in the

Church and vivifies it (Eph. iv. 4), giving Christian unity (iv. 3), baptizing believers into one body (1 Cor. xii. 13). He prays for believers (Rom. viii. 26, 27; Eph. vi. 18), and speaks to them, or through them (1 Tim. iv. 1; Heb. iii. 7; Rev. ii. 7, etc.; Matt. x. 19, 20; Lk. xii. 12. Cf. xxi. 15; Acts x. 19, 20, xiii. 2). He distributes the charisms and governs their uses (1 Cor. xii. 4, 7-11), hindering labor in one place (Acts xvi. 6, 7), when wishing it elsewhere. He testified, wrought and ruled in the apostles, and so witnessed with them (Acts v. 32); he gave Philip a command (viii. 29), and later (vs. 39) urgently hurried him elsewhere. He gave directions to Peter (x. 19, 20), declaring that he himself had sent the messengers coming to Peter. He committed a trust to Timothy (2 Tim. i. 14). He teaches believers the truth of the lordship of Christ (1 Cor. xii. 3), and gives Christian teachers the knowledge which they are to teach (1 Cor. ii. 12, 13).

This wealth and variety of statements respecting the relation of the Holy Spirit to the life and activities of Christian believers would seem to justify the statement within this sphere at least, that the Holy Spirit is the Executive of the Godhead.

2. The relation of the Holy Spirit in the Deity.

By the very names *πνεῦμα θεοῦ*, *πνεῦμα τοῦ θεοῦ* or *τὸ πνεῦμα τὸ ἄγιον τοῦ θεοῦ* it has rightly been said that the Holy Spirit "is conceived of as essentially belonging to God."

(1) He is God. What is done to the Spirit is done to God (*e.g.* Acts v. 3). Peter declared to Ananias that in lying to the apostles he had lied to the Holy Spirit, and in vs. 4 he said it was lying to God; thus, although the Spirit is not directly called God, his participation in Deity is implied. The persistent and rebellious refusal to obey the messengers of God is called resistance to the Holy Spirit (Acts vii. 51). In Heb. iii. 7 he is called the author of an Old Testament passage of which (in iv. 3, 4, 7) God is called the author. In ix. 8 the Holy Spirit is the author of the Old Testament regulations as to worship, of which the authorship is attributed in vs. 20 to God; and the utterance of Jehovah (Heb. x. 16 from Jer. xxxi. 33, 34) is called the witnessing of the Holy Spirit (Heb. x. 15). Thus Peter, Stephen, and the writer of Hebrews spoke of the Holy Spirit as God, using the names interchangeably. The demonstration of the Spirit is a demonstration of the power of God (1 Cor. ii. 4, 5); the working of the Spirit is the working of God himself (1 Cor. xii. 6, 11) and of Christ (Eph. iv. 11 and 1 Cor. xii. 4, 28). Further, in Jn. xiv. 17, "he abideth with you and will be in you"; 18, "I shall

come unto you"; 23, "we shall come unto you," seem to be interchangeable phrases. The action of the Holy Spirit is divine, not creaturely action.

(2) He is subordinate to the Father.

The Spirit is given from the Father or by the Father (Jn. xiv. 17; Eph. i. 17); is sent by the Father (Jn. xiv. 26, and xv. 26 by Christ from the Father). He is plainly subordinate to the Father (Rev. iv. 5). He is a gift to the believer from God (1 Cor. vi. 19). It is through the Spirit that Christians have access to the Father. In the passages to be noted later under (4), where there is co-ordination, there is also subordination in some instances.

(3) The relation of the Spirit to the Son.

a. He is spoken of as Christ's Spirit (Acts xvi. 7; Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11; Rev. iii. 1, v. 6 [cf. xix. 10]). As Paraclete, the Holy Spirit is sent by the Father in the name of the Son (Jn. xiv. 26), and by the Son from the Father (Jn. xv. 26, xvi. 7), and he is subordinate in the sense that he is a representative of Christ and he makes Christ the subject of his work (xvi. 8-15). He was symbolically communicated by the Son (xx. 21-23). It is through the Son that he is poured upon Christian believers (Tit. iii. 6).

b. There is also a sense in which the Spirit is co-ordinated with the Son. Like Christ, he is an objective principle of the Christian life (Phil. ii. 1). There is a union in the being and work of the Son and of the Holy Spirit, for in Rom. viii. 10, 11, the indwelling of the Spirit is that of the Son, and in Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, the Spirit is an agent in revelation; his voice and that of Christ are one. He stands in the same relation to the believer as regards his resurrection as Christ does (Rom. viii. 23; 1 Cor. xv. 45). The Spirit is the truth, just as Christ is the truth (1 Jn. v. 6-8). He is another Paraclete (Jn. xiv. 16).

c. The presence of the Holy Spirit is even more important to the disciples than the presence of Christ himself (Jn. xvi. 7), as he comes to witness for Jesus, interpreting and enforcing the mission of Christ and his gifts as the continuance of the personal presence was inadequate to do. There is also another sense in which he is more important. All other blasphemy of any description may be forgiven; in especial, that against the Son; the Messianic kingdom and its ruler may be so misunderstood as to be the object of misrepresentation and calumny, intentionally short of the reverence due to God and divine things, but the Holy Spirit may not be blasphemed except

at the peril of eternal condemnation (Matt. xii. 31, 32 ; Mk. iii. 29 ; Lk. xii. 10 ; with these passages should be taken 1 Jn. v. 16).

d. He is Christ's representative upon earth. He carries on the work of redemption. The whole passage Jn. xiv.-xvi. is saturated with the truth that the Spirit is the full representative of Christ, with all that this may mean of close sympathy, personal fellowship, impartation of courage for prayer, and trust in Jesus Christ, and teaching the truth concerning Christ better than could have been done by the continuance of his personal presence. Further (Acts xv. 28), while Christ is the head of the Church, the Spirit is recognized as ruling in the Church.

(4) Co-ordinated with the Father and the Son.

Of most noteworthy significance is the baptismal formula commanded by Jesus Christ (Matt. xxviii. 19). No attempts to invalidate the authenticity of this formula seem to find any respectable support, whether on the basis of textual criticism or the rejection by even early heretics. It is to be noticed that this great advance upon any Old Testament conception is recorded in that Gospel which most closely connects the words and works of Jesus with the Old Testament and declares them to be the fulfilment of the law and the prophets. This advance was therefore evidently made and taught by Jesus himself, and in such words and with such a purpose as must emphatically impress these words upon the minds of the hearers by their very strangeness. In regeneration the members of the Trias are associated together (Tit. iii. 5, 6), the Father in the washing of the new birth, the Spirit in the inward renewing of the heart, and the new life takes its beginning through the Son our Saviour. Further, in the Christian life they are several times associated ; while the Holy Spirit is a gift from the Father, yet he is associated with the Father and the Lord as a necessity in the Christian life (Eph. i. 17) ; the Lord, God, and Spirit are associated together in the development of the Christian life (Eph. ii. 20-22) ; the believer, guarded by God's love, awaiting the mercy of Jesus Christ, prays in the sphere of the Spirit (Jude 20, 21) ; the Father is supreme and universal, the source of spiritual blessing, the Holy Spirit is the agent in strengthening the inner man, and Jesus Christ the inhabitant of the human heart by means of faith (Eph. iii. 14-19). Somewhat similar is Eph. iv. 3-6, where we find the conception of one body of believers vivified by the one Spirit, subject to the one Lord, to whom the believers are united by a common faith, and sealed by a common baptism, while over all is the universal Father.

Again, in the Christian life of service in the work of the kingdom, they are united (1 Cor. xii. 4 ff.). The Spirit makes the distribution of gifts; there are distributions of energies by one God who energizes in all, there are distributions of ministries allotted by the one Lord, and there are distributions of gifts, charisms from one Spirit. The statement is made in such wise that we pass from the Spirit who bestows the gifts to the Lord who allots the ministries in which the gifts are used, and then to God the First Cause. Here is seen an Economical Trinity, which is recognized even by Beyschlag, who adds that it shows a very decided subordinationism. This is true, and at the same time there is a real co-ordination. The two coexist. Such passages show that any identification of the Holy Spirit with the glorified Christ with and in believers is not and cannot be the solution of those passages which teach that Jesus Christ is always present with his people and in communion with them.

Lastly, the Trias appears in the benediction (2 Cor. xiii. 13). Here I will venture to close with the note of Dr. Dwight: "The grace of the Lord Jesus stands first, because it is by it, as Bengel says, that the love of God reaches us. The love of God is again the source of redemption. It is manifested in his sending his only begotten Son into the world, 'for God so loved the world that he gave,' etc. The communion of the Holy Spirit is not communion with him, but participation in him, the holy fellowship mediated by his indwelling with the Father and with the Son, and with all that belong to the mystical body of Christ. The distinct personality and the Deity of the Father, the Son, and the Holy Spirit being here plainly implied, the benediction is a clear recognition of the Trinity, the fundamental doctrine of Christianity."